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*The Spiritual Benefits of Christianity.*

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VI.

[NOTE.—This, like the former articles on the Historical Evidences of Christianity was written for the Chinese. It is mainly for those who are daily engaged in the presentation of Christian truth to the Chinese that it will have interest. But it is hoped that it is of some interest to the general reader as well.—T. R.]

CHRIST'S desire was to save all nations, body and soul, now and hereafter. He had twelve Apostles. He bade them go into all the world to preach the Gospel, heal the sick, relieve distress and comfort the sorrowful, and said that He would be with them unto the end of the world. Having Faith in Christ they obeyed. The Jews got angry with such pretensions and falsely accused them with intentions of upsetting the Roman Government. Under this accusation Jesus himself had been put to death. In three days He had risen from the dead, and before He ascended to heaven, commanded His disciples to go to *all* nations and teach His Gospel. That twelve men should be sent to convert all nations, seemed as preposterous as Paul and Luke going to convert Europe. Many thought them mad and paid no attention to them. Some, when they saw others believing in them, again falsely charged the Apostles with rebellion or with being dangerous to the public peace. One by one, in various countries, they and others like Jesus, were put to death:—

1. Matthew suffered martyrdom by the sword in Ethiopia.
2. Mark died at Alexandria after having been dragged through the streets.
3. Luke was hanged on an olive tree in Greece.
4. John was put in a cauldron of boiling oil, but escaped death and was banished to Patmos.
5. Peter was crucified at Rome with his head downwards.
6. James was beheaded at Jerusalem.

7. James the less was thrown from the pinnacle of the temple and beaten to death below.

8. Philip was hanged against a pillar in Phrygia.

9. Bartholomew was flayed alive.

10. Andrew was bound to a cross, whence he preached to his persecutors till he died.

11. Thomas was run through the body at Coromdal in India.

12. Jude was shot to death with arrows.

13. Matthias was stoned and then beheaded.

14. Barnabas was stoned to death by Jews at Salonica.

15. Paul "in deaths oft" was beheaded at Rome by Nero.

Though they were misunderstood and misrepresented and cruelly put to death, they did not cherish resentment towards their persecutors, but pitied them being such slaves to evil spirits and to their own passions and customs as to reject the best blessings the earth had ever heard of.

What made them endure all this suffering was their Faith in God and Christ and in the kingdom of heaven and in everlasting life. When the Apostles died multitudes of their disciples in all lands sprung up and were ready to die for the establishment of this kingdom of heaven. The strength of all was their Faith in Christ's promise to be with them to the end of the world, and the knowledge that if they suffered in doing good to their fellowmen, they would have a rich reward in heaven. For, unlike earthly Emperors, who only know from hearsay and very little of that even among their chief statesmen, while they know nothing of the vast majority of their *best* subjects, God knows all about every one in all nations, and the efforts of the poorest, who are only able to give a cup of water to the thirsty one serving in the kingdom, shall not lose their reward, how much more can the labours of those who are sacrificing their position, their fortunes and their lives be forgotten?

Not long ago the Hindoo Mohesh Chunder Ghose speaking of himself says, "I was an atheist, afterwards I turned to materialism. I was unhappy beyond measure. Now I am a Christian. I am indubitably happy. Formerly I made up my mind not to yield to Christianity; I even *hated* it. But my conscience made me uneasy, for I could give no true reason for hating Christianity. When I heard Christians say that the aim of Christianity is to enlighten and to save all, and that only the ignorant and the wicked could oppose it, then my conscience broke out like a volcano. What I formerly hated I began to love and adore. The free grace of God in calling me became clear to me." This man had now got Faith in God and Christ.

In Tokio, Japan, there is a man belonging to the Japanese Christian Church, who felt he had a call from God to do a great work for the good of his fellow-countrymen. But before doing much, he felt he must first learn more, and decided to go to the United States. He remained in one of the best Christian colleges for several years, then visited the most important places in Europe, Palestine, Egypt and India, and finally returned to Japan, having found that God had supplied his needs everywhere; his Lectures on Japan being well received wherever he went. He now wanted to build the biggest place of worship in the capital of Japan, but had not sufficient money. He prayed to God and sought subscriptions from good men. A fine church was put up, but a great storm came and blew it down. He was not disheartened, but put up another, promising the builders that he would pay them on a certain day. He begged for money in all directions, but when the morning for payment came, he still lacked 500 dollars. He prayed to God, saying that it was in obedience to His call he left home and travelled to foreign lands; it was in obedience to Him he had put up the Church, in order to do good to his countrymen; now he prayed Him to come to his rescue, as he had done his very best. He then went to breakfast. When at breakfast the post came in with a letter for him. In it was a cheque for 500 dollars! All this was done by *Faith in God*.

*Africa*.—The same thing takes place among the blacks in Africa. The Kafirs have lately formed a society to preach the Gospel among all who speak the Kafir language, similar to the Christian Church in Japan. They ask that men should *volunteer* to go to preach and teach. These must have glowing love to Christ, intense compassion for souls, pity for the ignorant and the erring. They must be men ready, if need be, to remain till death at the post to which they are appointed. These are going to do what the early Christians in Asia and Europe did, viz., deliver great districts from the power of sin and ignorance. There is no compulsion; they are merely to volunteer when they feel that God calls them to work for Him. Only men of Faith in God will go forth to do this. But a strong band has already gone forth on these conditions.

*Polynesia*.—The same spirit of not only getting light and salvation for oneself but of giving them to others, has extended to the small islands of Polynesia. The natives have missionary societies, and the missionaries say that it is only through the natives the work is possible. They have caught the Faith of the missionaries just as one candle caught light from another already lit, and together they are waging war against sin and ignorance. The natives have often gone to unfriendly islands at the peril of their

lives. They did this at the behest of no earthly king, but simply because they had Faith to believe that God had called them to the work, and under His blessing they have succeeded in making lands, which were before constantly at war, now eminently at peace with each other. In one of the islands, called the New Hebrides, the natives have put up a tablet in memory of Dr. John Geddie, one of the missionaries there, and engraved on it are these words :—

“When he landed in 1848 there were no Christians here :  
When he left in 1872 there were no Heathen.”

This is what strong Faith in God does in the world. It establishes in all lands those Christian institutions, which have brought so many blessings to mankind. Take away this Faith in God and many of the institutions fall into fragments like an army without its chief or a nation without its Prince. Nations losing Faith in God also collapse, as did France during the French Revolution. But Faith in God makes all things possible. The song of all Christians is that grand song of Martin Luther, “Ein feste burg ist unser Goth”—“A safe stronghold our God is all,” etc.

II. HOPE is another feature of the spiritual life. Once a man has faith in the promises of God, then in the face of any amount of failure and discouragement the work goes on with hope. What God has willed shall come to pass sooner or later. The Christian says, “If God be for us, who can be against us?” So he works hopefully on, for he knows that success shall crown his efforts some day.

*Europe.*—The early missionaries to England believed that it would be converted to follow Christ. One of the Kings of Northumbria, Oswald, (635–642) sent for a missionary to teach his people. The first who went came back discouraged, saying that among people so stubborn and barbarous success was impossible. Many were discouraged on hearing his report, but another missionary, Aidan by name, quietly asked, “Was it their stubbornness or your severity? Did you remember God’s word to give them the milk first and then meat?” Aidan himself was then asked to go. He went and succeeded. During all his arduous labours he was supported by his steady hope of ultimate success. Boniface (678–471?) was the means of converting 100,000 in Germany. After forty years of great toil and after the establishment of the Monastery of Fulda, which became a great fountain of light to that region, he went northward to Friesland to preach the Gospel, but the people who did not know his virtues, surrounded and murdered him, and many of his Christians fell away. One would think, after the murder of such a good man and after the falling away of many of those who once professed themselves to be Christians, that the mission-



aries would be discouraged. But not so. Where one man fell ten more were ready to go on with the work, for they were persuaded that final victory was at hand. They had begun their work in Faith and they carried it on in Hope. Charlemagne, the Emperor, now came to their rescue. The northern chiefs preferred to live in ignorance, persuading their people that they were better without any new knowledge, but Charlemagne compelled them to give light to their people, for he knew that good must come from more knowledge. The missionaries knew much more than other people, so they opened schools everywhere. The Emperor was a man of Hope, the missionaries were men of Hope, and their converts got Hope instilled into them, so at last their work was crowned with success, because they had this undying Hope within them based on better faith and better knowledge than others had.

The Mohammedans in Turkey changed Christian places of worship into mosques and threatened many with death unless they became Mohammedans. Notwithstanding this, missionaries still worked among them, but so fierce was the opposition that until 1845 it was death for any Mohammedan to become a Christian. So cruel were the Mohammedans! But the Christians, having faith in God, worked on in hope. In 1881 Turkey had 92 Protestant Churches with more than 6,000 members and 12,000 pupils in schools and colleges. Some of these converts are among the leading men of the land to-day. Their former blind ignorance is giving way to knowledge before the perseverance of the men of God who work in certain hope of success. If Turkey were left to itself it would soon perish like Persia, because of resisting the influx of new light. If it lives it will be through the influence of the Christians who are bringing light and love to it, full of hope that in the long run God will grant them success, and even the Turks will own themselves to have been in their ignorance opposing their best friends.

*America.*—In 1721 missionary work was commenced amongst the Greenlanders. After fourteen years there was but little success. Still, notwithstanding this, a new missionary college was opened in Norway with a view to send more missionaries to Greenland. The Moravians heard of their want of success, but instead of this damping their ardour, they decided to send them men to assist them. Of the 10,000 Esquimaux only a few hundreds now remain who are not Christians, because these missionaries were all full of Hope; they knew that God was able to save all the world and therefore Greenland, too.

Las Casas (1474–1566) was converted in South America at 48 years of age and then devoted himself for 50 years—till his death

at 92 years of age—towards the protection and salvation of the Indians in Central America. Several of his plans failed, owing to the opposition of the masters of the Indians; no sooner, however, did one plan fail than another was tried in its stead. He was confident that God meant to save the Indians as well as the Spaniards, for with God there is no respect of races, therefore in the face of all reverses he was always buoyed up by the hope of final success among the Indians. Finally the Emperor of Spain made Las Casas the protector of the Indians, and from that time better days dawned on the Indians.

*Asia.*—When Protestant missionary work commenced in India, about a century ago, the missionaries worked for nine years without a single convert, but having Faith in God, their hope enabled them to work on without seeing any results. In 1881 there were 520,000 Protestant Christians in India; their hope had not been in vain.

The work in China was far more discouraging even than in India at first; some missionaries working on for over twenty years with only about six converts. Instead of this discouraging other missionaries from coming, they continued to come in increasing numbers every year for the last 48 years, and the number of Protestant communicants in China now is about 40,000, including adherents and children in schools, in all probably 200,000, and the Romanists are about three times that number, the result of over two centuries of work.

In Japan an edict of the government, stating that a Japanese becoming Christian was a crime punishable with death, existed after 1870, but notwithstanding this, many missionaries risked their lives by preaching, and many Japanese by joining the Christian Church. This was because they believed that the best hope of Japan lay in its people having a change of heart as well as enlightenment of the head. They felt that the edict was issued in ignorance of true Christianity, and so they filled the land with missionaries. Now that edict is revoked. Though Japan has only about one-tenth the population of China, it has already 19,000 Protestant Christians—nearly half the number of communicants, that is, in the whole of China—and several of the leading officials have suggested the adoption of the Christian religion by the State. This is because all the workers are full of Hope; and because of their success so far, their hope in the speedy conversion of the whole of Japan becomes stronger every year.

*Africa.*—Perhaps the most remarkable thing about mission work in Africa is the marvellous number of deaths which occur among the missionaries. On the East and West Coast, about the region of the Equator, the climate is very unhealthy; about 60 per

cent. of the ladies and forty per cent. of the men die in five years in some missions. Still the work is not given up, but on the contrary there are more missionaries in Africa to-day than ever before, for many fresh men and women gladly go there every year, though they know that it will be at the cost of shortening their lives! Having perfect Faith in God they, not fearing the severity of the climate, go on in Hope of certain victory over the darkness of the land. They do not labour for this world only, but for the next as well, therefore they die in certain Hope of reward in Heaven, though they cannot live and work many years on African soil.

*Polynesia.*—In that part of the world mission work was also far from promising at first. For sixteen years the missionaries worked with little success, but when the tide turned in favour of Christian effort, all wanted to know more and to live better lives, and all the islands were finally converted in about eighty years through the patience and hope of the missionaries.

If we sum up the encouragements to Hope, founded on the success of Christian work, the figures are as follow:—

3 centuries after Christ there were	5,000,000 Christians.
8       "       "       "       "       "	30,000,000       "
10       "       "       "       "       "	50,000,000       "
15       "       "       "       "       "	100,000,000       "
18       "       "       "       "       "	174,000,000       "

Now there are 450,000,000 Christians in the world.

The followers of the three religions—Confucianism, Buddhism and Taoism—all combined, are less in number than the Christians alone.

Including the latest division of Africa among European powers there is about eighty per cent. of the land of the world now under Christian rule.

Surely the above figures, both as to people and land, give ample justification of the Hope of the Christians.

### *A Good School-Building for the Foreign Children in Shanghai.\**

*With remarks on the Construction and Arrangement of Schools for the use of  
Foreign and Native Children.*

BY H. W. BOONE, M.D.

**A** PROFESSIONAL experience of more than a quarter of a century as a physician to schools for boys and girls, both at home and in China, has caused me to give some time and attention to questions relating to the welfare of the young. We all know that the study of any question relating to human beings is a very complex

\* A paper read at the regular meeting of the Shanghai Missionary Association, April 7th, 1891.

one, so many things must be considered, and the attempt must be made to allow full weight to each factor in the summing up of the subject under consideration. It is not my purpose to examine the whole question as to the parts played by heredity, climate, food, home surroundings and other influences on the future of our children. Such a subject would be quite too extensive for the very limited time at our disposal. To begin with, we know that in order to insure health, happiness and success in life, the young man or woman should start with a sound mind in a sound body. When we look carefully at a class of youths who have just completed their studies and are prepared to go out into the world and enter into that keen competition which we call life, do we feel satisfied that they are both mentally and physically what we should desire them to be? Here is one with round shoulders and a weak chest, another pale and thin, another so near-sighted that he is at a disadvantage, still another with a cough which gives rise to anxiety as to his future. We will find that one, as the result of an ill-nourished brain, cannot sleep at night, another suffers from dyspepsia, which is sure to be followed by an impoverished blood supply. So the sad story unfolds itself before us that there are not all strong souls going forth to battle and victory, but that too many of them wear the old sad legend, "the dying salute you." Even among those who are not soon to succumb, how many there are in the full enjoyment of the sound mind in the sound body, how many who will, all through their lives, not have to pay a penalty for the lack of that full mental and bodily vigor which does so much to render life a joy to its possessor and to make him a useful member of the community in which his lot is cast. This picture is not overdrawn; we all know persons who have struggled on under heavy burdens, or who have fallen in the race for lack of the needful strength.

Children should not grow up with enfeebled constitutions from breathing foul air for many hours of every day. Recent investigations have shown a smaller number of bacteria in the air of a well-ventilated sewer than in that of a poorly ventilated school-room. A constant renewal of the air in a school-room, with the removal of foul air, will tend to keep the air pure and free from the accumulation of disease germs. Children should have their class rooms sufficiently warmed with pure warmed air during the cold season. It is a well known fact that growth is lessened by exposure to cold, and chills are taken which are the forerunners of serious ailments. The farmers in civilized countries know and act upon the knowledge that warmth and shelter enable them to fatten their stock upon less food than would be needed if such warmth and shelter were not supplied to their animals. Careful attention to the lighting of class

rooms is a necessity. A common assembly room, where pupils all collected, may catch the thrill of united effort and common inspiration, or be stirred by a signal reward, is a valuable addition to a school. A good play-ground is an important adjunct in maintaining a high standard of health among the scholars.

#### SITE.

In selecting the site for a school-house let us remember that children, as a class, are very susceptible to the influence of bad sanitary surroundings, and that this susceptibility is increased by the closeness of their contact during school hours. The site should be a dry one. Good conditions can be secured by the proper use of drain-pipe and trenches about the lot. In a city, a corner site is of advantage as affording a space for light and for a free current of air from two directions at least. All ornamentation and architectural features for use or adornment should be kept from interference with the proper distribution of light. The architect should consider the "orientation" of the rooms, he should know how long and at what angle he can expect the sun to shine into each room. It is best to place the house so that the corners will indicate the four cardinal points of the compass, and the faces will look to the south-east, south-west and so forth.

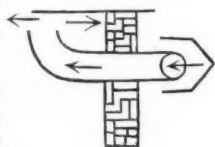
#### POINTS IN CONSTRUCTION.

The doors of the school-house ought to open outward toward the street, to prevent a block in case of panic, and they should be very wide. There should be one such door at the foot of every staircase. The door should be wider than the stair. Entries and hall ways must be spacious, lighted directly from out-of-doors, with windows at opposite ends to secure free ventilation. Staircases made fire-proof by solid brick walls on three sides at least, staircases six or eight feet wide, in large buildings at least two staircases. No spiral or wedge-shaped stairs; the steps are narrow, and if the child falls, the descent is very steep on the side of the wall. Staircases should be sheathed, no ballusters needed, rail four feet high, landings for rest are good. The first and second stories may contain all the school-rooms, the third a large hall for assembly and upper rooms for libraries, laboratories, music, dormitories, etc., if required.

#### HEATING AND VENTILATION.

For Chinese schools in the climate of Shanghai, heating does not appear to be needed, as the people do not heat their own houses, but dress warmly enough to withstand the effect of the cold. For floors, hard pine, saturated in hot linseed oil *before laying*, will give a surface nearly impervious to moisture or vapors. It dries instantly

when washed, and is very durable. In Chinese class rooms, where no heating apparatus is used, we may provide inlets for fresh air in a *cheap* and fairly efficient manner on a plan which I have invented and one which has worked well in our schools. It is a tube of galvanized iron, let through the outer wall of the room, near the ceiling, between two windows, say twelve inches in diameter; it extends outside for eight inches into the outer air and has there a cap eighteen inches in diameter fitted over the end of the tube, on three iron supports, each one inch wide; this cap is placed at four inches from the free end of the pipe, in order to prevent the entrance of rain or of violent gusts of wind while it allows of a free current of air. The inner end of this tube projects for eight inches into the room and is then made to curve upwards, so that its opening points toward the ceiling.



In dormitories where it is not necessary to supply so much light as in class rooms, a *cheap* and efficient method is to remove one pane of glass from a window for every three scholars and then insert in its stead a pane of perforated zinc. The air entering through the hundreds of fine openings in the zinc is so minutely divided that the sensation of draught is diminished. These openings should all be placed on the south, south-east or west sides, not on an eastern or northern exposure, and they should be put on one side of the room only, in order to avoid a through draught. One of the above galvanized iron tubes should be put in for every six scholars. An open chimney place in each class room, even where it is never intended to have a fire, provides in combination with one or other of the above methods a good exit for the foul air in the room. These are only given as cheap and ready methods which I have devised for effecting free ventilation, where our funds are so limited that we cannot avail ourselves of the more elegant and elaborate systems which are described in works on hygiene.

While no fires may be needed in school rooms for the Chinese, as they are unaccustomed to the use of them in their own homes, the case is different where we are planning for a school-house for foreign children. Owing to the dampness of the soil here in Shanghai and the fact that the ground is only a few feet above high water mark, it is not advisable to have a cellar under the school house, and the floors should be at least four feet above the level of the ground. The best method for warming the halls and corridors would be by means of a hot air furnace placed in a small out-building and connected by flues with the house; evaporation of water in the furnace box is desirable, as the effect is found to be



pleasant. For heating the class-rooms the ordinary fire place is a valuable supplement, but it is not sufficient or suitable for the entire service of warming a room. We have, however, the "Jackson Ventilating Grate." This is an open grate with a *furnace in the fire place*, so combined with the grate as to increase the heat of the latter four-fold and effect perfect ventilation by producing an inflow of warm out-door air and exhaustion of the air near the floor to feed the fire in the open grate. Sixty of these grates are in use in the fine buildings of Columbia College, New York. Two of these grates would be enough for a class-room for forty children. They would furnish excellent ventilation at a very moderate cost, as the grates are economical, using little fuel, and that little to the very best advantage. The maker's address is E. A. Jackson & Bro., No. 50 Beekman St., New York, U. S. A. George's Patent Calorigen, J. F. Farwig & Co., 36 Queen St., Cheapside, London, is an excellent stove, as it combines warming with ventilation. It is, however, inferior to the Jackson's open grate system. No system of heating and ventilation has been invented which will work automatically without supervision. It needs brains as well as materials to do this work well. The head-master is the best person to supervise this important department. Good ventilation cannot be gained, in combination with the heating, without a free expenditure of fuel in winter; the foul air got rid of is warm air, which must be replaced by fresh warm air supplied by Jackson's grate, the calorigen or some other system which supplies an abundance of pure warmed air. The heat contained in the foul air is necessarily thrown away.

Wherever any lights, except perhaps the electric light, are in use, as for instance gas or kerosene oil lamps, it is imperative that the lights should be so placed, under galvanized iron tubes leading to the out door air, that all the products of combustion may be removed from the rooms as fast as they are generated. These small flues, by creating a draught, serve a double purpose, as the suction kept up in them tends to aid in exhausting foul air from the rooms.

All bath rooms and closets should be placed in an out-building and should communicate with the school by a dry-covered way.

#### CARE OF THE EYES.

School work is constantly associated with impairment of the sight. Most children, at the age of five or six, have "normal" vision; a few are far-sighted, and a much smaller proportion are near-sighted. As the age increases a regular increase in near-sight is observed among school children. It is too seldom understood by those concerned that a *near-sighted* eye is a diseased eye. The disease is as disabling in many cases as a club foot; it is as real a deformity



as a crooked spine. It cannot be fully remedied by glasses. It excludes men from a great many positions in active life and lessens in women the quickness in perception, which is their special gift and reliance. It is in a great many cases progressive. Sixty-two per cent. of those who graduate from the public schools of Germany are near-sighted; in America the per cent. is lower. Near-sightedness is a disease of childhood. Professor Evismann states that in his experience it rarely, if ever, began after the fifteenth or sixteenth year; the great period for the *beginning* of short-sightedness is from the tenth to the fifteenth year, just the period of active school life.

#### UPON LIGHTING A ROOM.

The walls may be colored a light green or a neutral gray; the ceiling white, as it reflects more and purer light; no paper on walls. Black-boards ought not to be placed between or next to windows, for it is hard to read when facing a strong light. The sides of room should be wainscotted up to the level of the black-boards; in the halls the wainscotting may be carried up to four feet and a half for reasons of cleanliness. The windows ought to open directly upon the outer air. No room for study is properly lighted otherwise. A transom window should be placed over each door. To protect from excess of light, *inside* folding blinds with rolling slats are very good; they throw the light up or down at option, and they admit fresh air in summer, without noise, while curtains are apt to get injured in a high wind. It is possible to get an abundance of light if care be taken. The requirements of sanitary science in this respect are very strict, but they can be fulfilled at no great expense.

#### THE REQUISITES FOR A PERFECT LIGHT.

The sill had best be placed four feet above the floor. Light entering at the level of the eyes only dazzles, and is almost useless for illuminating the tops of desks. The top of the window must come as near as possible to the ceiling. By using iron girders we can bring it within eight inches of the latter, and this should be required. The most useful light for a scholar's purpose is that which strikes the desk at something near a right angle. The heads of the windows *must* be square. A pier of masonry dividing a window obstructs entrance of light. The roof must not project so as to cut off any appreciable light, nor are verandas at all allowable in the quarter whence light is supplied. These restrictions set a limit on the indulgence of the architect's taste, but they leave room enough within limit. If projections are forbidden, flat decoration and ornamental brick work are admitted, and shafts, wide doors, groups of windows, are features which can be seized upon to give a characteristic style to the building. No window should be placed in

front of the scholar, for the light thus entering is worse than wasted, blinding him at work and tending to produce near-sight. The ideal light should come from over the left shoulder, from the left and a little in front. In brief the rule for placing windows is: never in front, always on the left; at the back also, if you choose, but not at the right, if you can help it. The length of a model room should not exceed 12 metres at the very extreme. The depth of 7 metres should not be exceeded, as light does not penetrate with full effect beyond that distance. The proportion of length to breadth would then be as 10.7. The floor space is 70 square m., about 754 square feet. The height should not be less than 4 m., or 13 feet. If over  $4\frac{1}{2}$  m., it may give rise to an echo. The corners should be rounded to prevent the latter fault. In such a room cubic space is from 280 to 315 C. M. each scholar requires 210 to 245 cubic feet. Number of scholars in the room may be from 40 to 48, and no more. The light must be taken from the left side only. A room which cannot be sufficiently lighted from that side, is unfit for a school room. The light is all the better when the windows are closely grouped and not distributed along the wall. The sill should slope inward, and its higher edge should be 1.1 or 1.2 metres above the floor, a little over 40 inches.

#### SCHOOL ACCOMMODATION FOR FOREIGN CHILDREN.

Most of the preceding remarks apply to schools in general for children of any nationality whatsoever require the same amount of care, to enable them to grow up in good health and with the full possession of their faculties of mind and body. There is, however, one subject of very great interest to us all, and especially to those of us who have children. There are 1,031 foreign children here. We all know that our children are subject to the same ills which children at home are exposed to, and that, in addition, they have to contend with various other drawbacks of climate and environment, which make it more difficult for them to enjoy robust health here than in the home lands. Very much may be done to preserve the health of these children by the exercise of a wise supervision over them in their home life. The question, however, which we now have to consider is that these children have to go to school here; that owing to the debilitating effects of the climate we should exercise even more care here than we would at home to be certain that everything in and about their school life in Shanghai should be carried out on the most perfect method, in order to secure the very best results as to their mental and physical well being.

We are fortunate in enjoying the services of such well known, respected and able teachers as those who now have the conduct of

our schools. We may feel sure that the mental development of our children is in the right hands and, feeling easy on this point, we may turn our attention to the side of this question, which we have had under our consideration this evening.

ARE THE SCHOOL-HOUSES FOR FOREIGN CHILDREN IN SHANGHAI  
ALL THAT THEY SHOULD BE IN THEIR CONSTRUCTION  
AND ARRANGEMENT?

From the force of circumstances, over which they had no control, the teachers of our children have had to take such dwelling houses as they could obtain and make use of them as school-houses. It is perfectly well known to all those who have given any study to this subject that an ordinary dwelling room cannot usually be considered adequately lighted for school purposes. For ordinary use it is sufficient for the occupant to move his work near a window when he has a difficult bit to do, but a scholar must have a perfect light, wherever in the room he sits. Then again a dwelling house is not suitably arranged to meet the requirements of a large school in any one of those points which we have already discussed. The doors, the corridors, the staircases, the ventilation and the heating of such a dwelling house are not just what we have a right to expect to find in a first-class school house. As I have already said, owing to the disadvantages of Shanghai as a place of residence for our children, our school-houses should be, if anything, even better than those constructed at home for the same class of children. It would be unreasonable for us to require, as it would be impossible for the teachers here to supply us, from their own resources, with the kind of school-house which, in common justice to our children, we as a community ought to provide for them.

What are the requirements for a really good school-house in Shanghai?

(a.) Site. The site should be in a convenient location; it should be large enough to afford room for the school-house and for a playground also if possible. It should be where there is plenty of open space for air and light around it and where the ground can be properly drained.

(b.) The school-building should be well built, in accordance with a fully matured plan, in which all of the points gone over in this paper as to doors, staircases, corridors, warming, ventilating and light, size of rooms, number of scholars to a class-room, kind of architecture and all the essentials of a good school-building, should be carefully arranged beforehand by a competent committee to be appointed by the Municipal Council, composed, for instance, of the

surveyor of the Council, teachers, doctors and experienced men of business.

(c.) This plan should provide for dormitories for boarding pupils in addition to the usual class and assembly rooms, libraries and rooms for music and drawing.

#### COST OF SCHOOL-HOUSE.

We have before us a good example in the new building now in process of construction for the "Children's Home," Hongkew. This is a good modern house, built to accommodate a large number of children as boarders, with class-rooms for a still larger number. We are informed that the cost of this building will not exceed 14,000 Taels. We may therefore consider that the sum of 18,000 Taels will be sufficient to put up a building which would meet the requirements for school accommodation for the foreign children in Shanghai.

#### LOCATION.

In all probability the best site for this school-house, now attainable in the settlement, would be upon the vacant lot on the Soochow Creek, between the boat house and the new Public Garden. This lot is very conveniently located for pupils in both the English and the American Concessions. It is so situated that the school-house could face nearly South. It would have a street in front and be bounded on the other sides by the Public Garden, the Soochow Creek, and the Boat House, there would never be any danger of the ground around being so densely covered with buildings as to interfere in any way with the free access of light and air, or any danger of the spread of contagious diseases from the near neighborhood of a crowded and filthy population. Its being so near to the Public Garden would make this location a very pleasant one for the pupils.\*

#### POSSIBILITY OF ACQUIRING THIS LOT OF LAND.

There is, I believe, some question as to the possibility of the foreshore along the Soochow Creek being used for the purpose of erecting houses or shops for private occupation. We have, however, the very recent example of the donation of land on the Creek for the Public Garden, and of the full consent of the native and foreign authorities to this use being made of the land for the public benefit.

\* If this lot cannot be obtained for the above named purpose, the lot of land on the Creek, situated between the Szechuen and Kiangse Roads and next to the Public Garden, would furnish an excellent site for this new school-building.

## NEED OF THIS SCHOOL-BUILDING.

There can hardly be any question as to the very great need of such a school-building as the one here proposed for the use of the children of foreign parentage who are now growing up in our midst.

The foreign community has ever shown its public spirit by meeting cheerfully all reasonable demands made upon it for the proper maintenance of roads, drainage, lighting, police, fire, hospital and other departments. We can afford to house our police in a suitable manner, and we surely can provide the necessary accommodation for the wants of our children.

The Council might erect such a building as I have suggested, and then allow it to be used free of charge for the education of foreign children in Shanghai. The land and buildings of this public school would then be the property of the land renters, and they would form a part of the Municipal assets.

The above plan would give us a suitable and a permanent foundation for a good school. The sums paid by the parents of the children who attended this school would be ample for its maintenance at the very highest point of efficiency.

When once it was established on such a permanent footing the continuity of the institution would be secured, as it would be placed above the fluctuations of fortune to which all private undertakings are exposed.

We are accustomed to look with confidence to the Municipal Council, as the representatives of and as the executive committee of the land renters, for the provision of all those matters which pertain to the general welfare of the whole community, and we are justly proud of the very able and efficient manner in which our public business is conducted.

A question of such importance as that of the welfare of more than 1,000 foreign children who are now growing up in our midst, and of the provision of the right sort of school accommodation for them, is one which rightly belongs to the Municipal Council and to the whole body of the land renters. Knowing as we do the marked ability which our land renters have shown in the conduct of their own affairs, it is only necessary to convince them of the great need for a suitable school-house for the use of the teachers and the foreign children in Shanghai, in order to enable us to feel sure that they will take the matter up and that they will provide for this great want in a manner which will leave nothing to be desired.

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### *The Opening of New Stations.*

IN the December number of THE RECORDER there appears a paper under the above head which, it seems to me, needs a few "qualifications and emendations." The writer lays down the proposition "that the best spiritual results are always obtained at some distance from the missionary residence, and that the location of a missionary family, in any district, is unfavorable to the prosecution of mission work in that neighborhood." He then quotes some authorities to establish this proposition, then answers why this is so, and concludes "that we should jealously restrict the number of separate cities and villages in which we have our homes."

Now, while I have very little faith in "flooding China with missionaries," believing the work should be done and will, after all, have to be done through native agency, I must say that, in my opinion, the writer's proposition is far too sweeping.

1. It is a reflection on missionaries. If "the location of a missionary family, in any district, is unfavourable to the prosecution of mission work in that neighborhood," then the family had of course better move out of that district; but since the same baleful influence would be the result wherever it locates, the family had better keep moving until it gets off the field entirely and do its mission work by being located at home!

2. If the proposition be true "always" with reference to "all missions," then missionaries, in order to complete their work, will have to proceed somewhat as follows: First, evangelize the places most distant from them and come gradually nearer to their homes. At the same time they must be careful to move their homes as the work advances, and finally, "put on the finishing touch" from some point outside the country that they are evangelizing! In fact, we might argue from the proposition that missionaries ought not to come on the field at all, since such an unfavorable influence emanates from them. Thus,

3. The proposition proves too much, and proves its own fallacy.

4. The truth is, I think, that the writer makes an *overstatement* of what is true only in *some cases*. It is by no means true that "in all missions" "the best spiritual results are always obtained at some distance from the missionary residence." I could mention more than one station, even in one of the smallest missions in China, where the opposite is true, that the best and the most substantial results are gathered around the stations, and stations, too, where the missionaries live in foreign style. In fact, some departments of mission

work, *e.g.*, medical, teaching, training, etc.,—departments that are by no means fruitless in spiritual results—are nearly always, and almost necessarily carried on *at the missionary stations*.

I think that, in cases where the proposition holds true, it may be accounted for in various ways, and these mostly different from those assigned by our writer, such as, that the natives near the station may be peculiarly indifferent to the Gospel, as we know is very often the case in the larger cities where nearly all the stations are located. Another reason which is, alas! too often present, is that the *missionaries themselves* are doubtless to blame. When a missionary, by a disagreeable temper or by indiscrete living, hinders the Gospel,—a thing which is very easily done,—whom can he blame, except himself? If his character and manner of life do not bear the closest scrutiny by the natives, if he has to hide himself from their too intimate knowledge of him by “some distance,” he most assuredly is the wrong man in the right place. I could sympathize with Mr. Taylor’s statement quoted in the writer’s paper, had Mr. Taylor taken the care to qualify his expression “all missions.” I can very easily see how a station, manned only by young unmarried ladies, or by untaught, untrained laymen, is “unfavorable to the prosecution of mission work,” not only in its immediate vicinity, but even at “some distance.” For these are the very classes of Christians whom the Saviour never sent out to “make disciples of all nations.” The Lord both created the offices and appoints officers in His Church “for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ.” (Eph. 4: 11–12; 1 Cor. 12: 28.) Christian women, presumably of all classes, may “labor in the Gospel” (Acts 18: 26; Phil. 4: 2–3,) but only as *assistants* and in a *private* way (1 Cor. 14: 34–38; 1 Tim. 2: 11–15.) Not only so, but even the evangelist, called and trained even by an Apostle, was not set apart to his work, but “by the laying on of the presbytery” (1 Tim. 4: 14, 1. 3.) by the recognized lawful authority of the Church. Finally, the proposition of our writer does not accord very harmoniously with the statement of Holy Writ quoted by the Apostle in Rom. 10: 15. It is to be feared that, where such a baleful influence emanates from a missionary station, even though it be only a negative influence, it is the fault either of the Society sending out unsuitable persons, or the fault of those sent out, or, perhaps, the fault of both.

U. S.

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## *Preservation of Health a Duty.*

BY J. G. KERR, M.D.

(From the "*China Medical Missionary Journal*." )

**L**IFE is a treasure of priceless value to the possessor, but health is the element which makes it valuable for most of the purposes which occupy man's attention in this world.

Increased value is attached to the life of the man whose relations extend beyond himself to individuals, communities, societies or nations. A man who is qualified by special training for positions of usefulness and responsibility has a value which does not belong to others.

The time and money spent in the qualification of a missionary for his work in a distant field is so much capital invested in the work of the Church, and an obligation rests upon the individual to conserve and utilize that capital, just as much as if money had been entrusted to him by a capitalist for business purposes. The obligation is indeed many-fold greater in the case of the man who is to use capital in a business, the interest and outcome of which is not a return in dollars, but in souls,—in elevation and improvement of men in this life and eternal happiness beyond.

The obligation therefore resting upon a man thus situated to preserve his life and health, is one which calls for such special care and attention as may be necessary to enable him to perform the work committed to him by the Church for its great Head.

The fact that so many missionaries are compelled by failure of health to give up their work and return home, while others with impaired health work on under a great disadvantage, is my apology for calling attention to this subject in these pages.

The ordinary rules of hygiene are applicable in all countries and all climates, and it is necessary that young missionaries should be well posted in these, and should be made to feel the importance of adhering strictly to them, not only during the period of so-called acclimatization, but during their whole life.

Much attention is given to make food and drink agreeable to the palate. While this is not to be neglected, it is more important to adapt food to the requirements of the organs of digestion. With a supply of simple nutritious food, suitably prepared, taken at regular periods, the conditions of alimentation will be fulfilled, if in addition a moderate amount of exercise in the open air is secured. Physical exercise is often neglected, and in warm climates the tendency is to evade it or reduce it to the minimum, but it is just as necessary

in warm as in cold climates, but must be regulated according to the temperature and weather.

The adaptation of clothing to the conditions of climate and weather are important, as well as the location and ventilation of dwellings. Older residents are able to aid new-comers in these matters, if the new home differs in climate from that of one's former residence. The water for drinking and culinary purposes requires special attention, and every missionary should be able to test water for the impurities which may be contained in it. The idea of correcting the bad qualities of water by the addition of spirits of any kind, need only be mentioned to be condemned. The use of medicated waters, now becoming so common, is no doubt injurious. *Pure* water is the beverage which nature demands, and to which no evil results can be attributed. In warm climates and in hot weather everywhere this is an important subject.

The chief point, however, to which I wish to call the attention, not alone of new arrivals, but of old residents, is the importance of *regularity in the habits of work, of study and of rest*. Over-work is one of the chief causes of failure of health, and over-work is associated with insufficient and irregular rest. Sleep is nature's restorative agent, both for body and mind, and when hours of work encroach on the period of sleep, the penalty of violated law is sure. When oft repeated it is cumulative in force. The last straw would not have broken the camel's back if pound after pound of load had not been first piled on.

The Christian worker must recognize his obligation to *know and to observe* nature's laws, and must realize that violation of these laws in his own person is no less sinful than violation of any of God's other laws.

In the ordinary course of things a man's working life should extend over thirty or forty years, and the later years, with accumulated knowledge and experience, are more useful and valuable than the early years. When therefore a man so overtaxes his powers that he breaks down in the early or middle period of life, he incurs a grave responsibility and receives a penalty which he has brought on himself.

The investigation of the causes of disease has resulted in untold good, by enabling men to avoid these causes and thus prolong life. The cumulative force of causes apparently insignificant (but powerful when oft repeated and long continued) must be understood and recognized by those who admit that it is a duty to preserve their bodily health and vigor. Health of body is indeed an important factor in the discharge of daily duties, and if a man knowingly or

carelessly deranges the functions of his physical frame, he disqualifies himself for the important duties with which he has been entrusted.

Examples of men in active life, both at home and abroad, who are prematurely broken down, are too numerous. No doubt the pressure of our age of steam and telegraph is chargeable with much of the damage done to men of the finest physical frames and highest mental endowments, but much of this pressure is under control, if men would recognize the obligation resting upon them to obey the laws of their being.

In the mission field the pressing need of the multitudes of immortal beings and the disproportionate number of laborers, urges the missionary to exert his strength to the utmost limits. Or, in addition to the demands of daily work and study, letters must be written to societies at home and to the supporters of mission work. This is a heavy burden on many of our ladies. To accomplish even a part of what comes to one's hand the hours of sleep must be encroached on, until sooner or later failure of health calls for a halt. A forced suspension of work for months or years may secure a *partial* restoration of health, but in many cases a permanent injury has been done, and the ability for full and efficient work has been lost. To appreciate the loss sustained by the cause to which a man has devoted the best energies of his life, it must be kept in mind that it is the latter, and by far the most valuable portion of the man's life which is sacrificed. It is not only the knowledge and experience which has been gained by years of labor, but the influence the years of a well-spent life (giving him many-fold power for good) is lost to the cause.

Aside therefore from the obligations resting upon every individual to use all proper means for preserving health and prolonging life, there are most cogent reasons why the man whose life and talents are devoted to the spiritual interests of his fellow-men, should use every suitable measure and precaution to preserve in strength and vigor the physical frame on whose well-being depends the ability to accomplish his work for the Master.

The preparation of food is a matter which requires careful attention in a foreign climate. It is necessary to leave this in the hands of native cooks, and it is not surprising if unwholesome dishes are placed on the table. We only refer to this subject to say that every house keeper should be provided with a good common-sense cookbook. The *Sanitary Cook Book* is one which comes with the highest recommendations as one specially designed to promote health, and we advise all to give it a trial. It is published by the American Public Health Association. Address: P. O. Drawer 289, Rochester, N. Y.

*Village Preaching Inland from Swatow.*

BY REV. WILLIAM ASHMORE, D.D.

IT was a kindly sentence in the editorial columns of the March RECORDER, which spoke of a campaign being waged here "against heathenism." A word of amendment as to the form of the expression may be in order. It is indeed true that our work is, all of it, *against* heathenism and ought to be so. Further, it is right and proper to have campaigns which shall, for their main object, contemplate assault on heathenism when that can be most wisely done and when it seems specially called for. King Josiah was a notable example in that direction. Other cases, more or less emphasized, are found in connection with the ministries of Moses and Elijah and in Paul's sermon at Lystra and at Athens.

But it so happens that in this case the emphasis is laid on the *pro* rather than on the *con*. The campaign was more preaching *for* Christianity instead of being ostensibly *against* heathenism. And that means that the Scriptures made use of were those which put forward a *positive* salvation, *all made and provided and now offered for immediate acceptance*, though, as indispensable matter of course "the wrath to come" was ever in sight ready to be pushed forward when needed, to enforce the exhortation, "Save yourselves from this untoward generation."

It may seem like needless whittling to be putting forward this distinction, but so many have it already clearly in their own minds and will shape their thoughts into the interrogation as to what extent the *positive* comes in.

In the word "we" in this note are included Mr. Foster and the writer, for we have been pushing this kind of work together all winter, hand in hand.

It might be thought that going two of us together and taking along some half dozen or dozen Chinese helpers, involves a waste of missionary energy, and that more could be done by breaking the party up into small groups or into couples. In answer, let it be said, there is a large portion of the time when the workers have to be so divided up whether or no, and when they have to go in pairs, or go singly to the different stations. Then again we do so divide up even when there are ten or a dozen of us together. One band going off in one direction in a village and another band moving away in another, or we may take two villages near to each other.

At the same time there are some great advantages in going in solid body now and then, as we have proof abundant to our joy and satisfaction.

(1st). The preachers themselves acquire greater "boldness." And more boldness is just what they need. It is a thing the Apostle prayed for most earnest. "And now Lord grant unto thy servants that with all boldness they may speak thy word." One man going to a village is apt to be timid, and does not care to encounter a crowd, but when several go together the one speaking comes out with far more point and directness, for he feels mightily the support of those like-minded at his side, and who take turns with him in testifying to the same thing. And then these same speakers, when they are afterwards left alone, carry with them something of that bolder spirit they acquired when speaking in a group. It is well to get *keyed up*, and there is no way to do it equal to having a company of them to testify together. There comes to exist a corporate spirit and corporate boldness, made of several contributions, which form a heavy aggregate, and out of which each one gets back more than he puts in.

(2nd). The effect on the villages is sometimes very marked and conspicuous. A single helper may come into their streets and say a few words to one or two persons here and there, or to two or three persons sitting in a door-way and then pass on, but the village, as a whole, has not had its attention awakened at all. Very different is it when a whole company of persons come into the place with a manifest visibility of number and they begin one after another to declare the same thing. While in some cases we have thus gone into villages and produced no marked effect, yet in others we have roused a deal of attention and talk. What does all this mean? and who are all these? and what have they all come here for? and what doctrine is this? are questions we are glad to have excited and which remind us of many similar questions in the days of Christ and His Apostles. It is always a sign of progress when people get to asking questions. We are convinced there is no loss but an actual gain of power then in these occasional larger visitations. A dozen men at one time rousing up a whole village may do far more than six pairs of men at six different times. So both ways are good and both ways have Scripture precedent. In the greatest ingathering the Apostles had at any one time there were a dozen men speaking on one occasion. Numbers intensified the testimony.

We are confident, therefore, that the work "will not fail to arrest attention," and that it is a good thing to have "many witnesses preaching the Gospel simultaneously in each place,"

and we are sure that this "seed-sowing beside all waters will bring some contribution to the final harvest."

During the season thus far the preaching force have done work in not less than two hundred towns and villages, with more or less hopefulness of results. It is a hard and exacting kind of work, but more delightful work is not to be found in our entire field.

At such times we have to draw our preachers away from their stations, and let the churches do a little themselves towards exhorting and admonishing each other. They are perfectly able to do this, but they do like always to be fed with a spoon held by some one else. If they could have their way, they would have us and the entire staff of preachers looking after mere handful of them and spending all our time at it. If we give heed to them the great mass of unevangelized villages, thick as stacks in a harvest field, would remain unreached for another generation.

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### *Student Volunteer Convention.*

BY REV. G. L. MASON.

THE international convention of the Student Volunteer Movement for Foreign Mission, held in Cleveland, U. S. A., Feb. 26 to March 1st, was a remarkable occasion. About 500 students, about thirty foreign missionaries, representatives of the Young Men's Christian Association, and the secretaries of many missionary Societies, were present. Conservative men who had doubted whether this movement sprang as much from loyalty to Christ as from mere youthful enthusiasm, saw with surprise and joy manifest tokens of the mighty power of God. There was a thoroughly practical business spirit in the meetings. And, better still, the exercises so exalted God rather than man, that hard-headed theologians confessed that never before had they longed so intensely to become holy men. Mutual praises and windy efforts at self-display were almost wholly wanting. Every meeting was packed full of good things, brief and to the point.

Dr. Pierson hurled torrents of facts and appeals. Dr. Gordon, in fulness of the spirit, with magnificent repose, was mighty as an avalanche, but gentle as a sunbeam. Said he: "A small minister with a great Gospel will do more good than a great minister with a small Gospel." Eloquence was controlled rather by the Holy

Spirit than by the young moderator's impartial gavel which ponderous secretaries obeyed as promptly as the missionaries. The latter had opportunity for close contact with students in simultaneous section meetings for China, Japan, India, Africa, Turkey and Papal Lands. The meeting for India had the largest attendance, Africa the next, and China the next, if I remember correctly. The China meeting was led by Mr. W. H. Cossum, under appointment to Huchow, Chekiang. The information was given by the missionaries, among whom were Mr. and Mrs. Steven, of the China Inland Mission, Mrs. Sheffield, Miss Newton of Foochow and Dr. Nevius. The last named ably managed the question drawer in a mass meeting, when also about twenty missionaries pressed into three minute speeches the most important things they had to say.

The origin and growth of the Volunteer Movement was as follows: In 1886 two hundred and fifty-one students from eighty-nine colleges met at Mt. Hermon, Mass., for four weeks of Bible study, at the invitation of Mr. Moody. He soon called together those specially interested in foreign missions. About twenty-five responded. Much prayer followed. Dr. Pierson, full of faith, spoke words of fire. Then God sent Dr. Ashmore with more facts and rousing truths. Soon there were a hundred students signifying themselves to be "willing and desirous, God permitting, to become foreign missionaries." This form of pledge has since been signed by 6,200 students, through the efforts of Wilder, Spear, Forman and other young men. During the year 1890-91 thus far, Mr. W. H. Cossum has visited many colleges in the United States and in the maritime provinces and has secured 300 signers, while Miss Lucy Guinness has added the names of 240 young women to the roll of volunteers.

It is asked if the pledge makes the young candidate for the mission field any more likely to "get there." It certainly is helpful. Out of more than six thousand signers, although several hundred have been lost sight of and 450 have renounced the pledge, yet there remain more than 4,000 still engaged in study and seriously intending to go, and 320 are already on foreign mission fields. Sixty-nine of them are now in China, seven in Korea and forty-six in Japan.

Another hopeful feature of the movement is the stirring up of interest at home. There are forty colleges and thirty seminaries, either wholly or in part supporting their own representatives as missionaries under their respective Boards.

China missionaries, have we not profound reason to thank God and take courage?

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*Collectanea.*

PRAYING-MACHINES.—The most conspicuous objects in the Mongol town (Urga) are the temples, which from afar look lofty and grand, but lose much of their imposing effect when approached and examined closely. In these temple premises, and at many street corners and busy places, are erected numerous praying-wheels, supposed to be filled inside, many of them decorated outside, and some of them almost literally covered all round with prayers; the idea being that any devout believer who turns the wheel, by so doing acquires as much merit as if he or she had repeated all the prayers thus set in motion. These praying-cylinders seem to be seldom left long at rest. In the quite deserted-looking precincts of the temple may be heard the creaking of the rusty spindle, as it is turned in its unloiled socket by worshippers, who most likely have come from the country to perform their devotions at this great religious centre. Many, both Lamas and laymen, male and female, as they pass along the streets, lay hold of the inviting handle and give a turn to such praying-machines as they find standing in their path.—[*Rev. James Gilmour, in "Among the Mongols."*]

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THE MISSIONARY PROBLEM IN CHINA.—The dimensions and significance of the missionary problem in China grow upon the thought of the Christian world from year to year. All things considered, this is the field of supreme difficulty, and, at the same time, it is the field of supreme interest. The Chinese are manifestly the governing race of Eastern and Central Asia; their national qualities and their geographical position make them so; they evidently hold the key to the future of almost one half the unevangelized peoples of the globe; so long as they remain without the Gospel, the great bulk of Asia will be pagan; when they are evangelized, the continent will be Christian and the world will be won.—[*Judson Smith, D.D.*]

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INFAMOUS CONDUCT OF THE CHINESE.—A correspondent of *The N. C. Daily News*, giving an account of the burning of a number of houses in Soochow, makes the following comment upon a well-known practice of the Chinese. While the incidents given are undisputed, the picture is possibly overdrawn:—

The magistrates appeared upon the scene soon after the alarm of fire was given, and in a short time the street gates on either side of the burning houses were guarded each by a magistrate, and none but firemen were allowed to pass. Notwithstanding the efforts of the magistrates the things saved from the flames were carried off by the crowd, whom nothing could prevent from stealing. The people in

the cities as well as the boatmen on the rivers and the peasants along their banks make one think of wolves which devour their fellows as soon as they fall. The horrible and infamous conduct of the Chinese on the occasion of the burning of the steamer *Shanghai* on the Yangtze, and the pitiless selfish greed shown by the masses of the people during an ordinary city fire, reveal to us what the Chinese really are. They seem to a careless observer to be a law-abiding, quiet, civilized people, and such they are ordinarily by reason of fear of punishment. But there is no basis of moral principle underlying their conduct. Give them the opportunity, and they show that when the danger of detection and punishment is removed, there is nothing within to restrain them from acting like ravenous wild beasts. I heard recently a story which throws a lurid light upon the character of the people among whom we dwell. A family of great wealth suddenly found one day that their elegant home was wrapped in flames. Father and son quickly called all the family together, rushed out of the door and deliberately locked up the premises. They knew that they could save next to nothing, for what they might wrest from the flames would be taken by their fellow-citizens.

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A TRANSFORMATION.—During May of last year a slave girl was brought in. Words fail to describe her, as she appeared on entering; one eye was eaten out by a malignant ulcer, which threatened to cover one side of her face. Her nails were like claws, and her hair, which was very coarse, was matted, sun-burned and full of vermin. For a long time she grew no better and suffered intensely. But at last she began to improve and very soon seemed quite like another girl. Her wild looks were all gone. She was very quiet and said but little, but her actions spoke more than words of her thorough gratitude. When she was almost well, they took her home. She only stayed a few weeks; when, on slight symptoms of the disease re-appearing, she was returned. Her great joy was pathetic. She remained six weeks; always meeting me when I went into the wards, and always impressing me that she had more love and gratitude in her heart than she knew what to do with, and was a gentle reprover for every anxious and worried feeling that came to me. She did not learn to read much on account of weakness of her one eye, but as she grew to be more free with me, I was greatly delighted and surprised to find how much she knew of Christ and what it meant to be saved. She grew to be a great favorite in the wards, and so it came about that the one who was accounted too loathsome to notice or touch on first entering, was the one most loved and missed when she left. For my own part I will not soon, if ever, forget her going. When once we know what it means in cruelty, degradation and vice,

to be a slave girl in China, the only wonder is that our hearts are not much more moved than they are. She said she would be beaten every day at home, but she would think of us all the time, and perhaps it would not hurt so much. I gave her a doll and some cards, which pleased her very much, as they always do. I often hear from her, but they do not bring her back, "for her heart would be so sad she could not eat rice for many days." We have her to pray for, and trust for, so she helps us, though we never meet her again.—*[Esther Butler, in Annual Report of the Philander Smith Memorial Hospital, Nanking.]*

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INDIAN AND CHINESE MORALITY.—It seems to us of very high importance here to notice that the less theology there is occurring in the non-Christian systems the larger amount of morality is observed to obtain. The *δικαιοσύνη* and the *εὐσεβεία* seem to exist in inverse proportion. Nowhere, for example, in the world does there appear outside of Christianity so clear a definition of, and so sincere a desire to practise, some of the fraternal and filial and patriotic virtues, as among the Chinese. We venture even to affirm that for moral worth the volumes of Confucius and Mencius outweigh all the sacred literature of India, Persia and even the Koran itself. Professor Legge, in his valuable disquisitions on the Chinese classics, seems to consider that Bishop Butler has been anticipated in the main lines of his theory of the righteousness of human nature by Mencius. Now it is possible that Mencius has been misunderstood, and is affirmed that the professor's estimate of the philosopher is inexact. But leaving even a margin of error in the critic, a study of the great teacher, and a comparison of his doctrines with that of Yangchow and Mih Teih, will convince us that in the study of the moral phenomena of human nature, the teachers of China are immeasurably ahead of the Vedas of Hinduism, of Gautama and even of Mahommed. Nor has the Chinese consideration of human nature been confined to theory alone. The treatment of the relations between man and his neighbour is no less remarkable. Where, for illustration, does Brahmaism or Buddhism supply a moral passage so fine as the reply of Mencius to the King's son Teen, on the inquiry of the latter as to what Mencius intended by the expression, "Exalting the aim"? Mencius answers, "Setting it simply in benevolence and righteousness. He thinks that to put a single person to death is contrary to benevolence; that to take what one has not a right to is contrary to righteousness; that one's dwelling should be benevolence; and one's faith should be righteousness. When benevolence is the dwelling place of the heart, and righteousness the path of the life, the business of a great man is complete." It will be observed that in this quotation there is an

absence of the usual transcendentalism of expression which so highly tinges the Indian apothegms. The calmness of the expression of the Chinese sage is characteristically Saxon. The Turanian we think in this respect is nearer to us than the Aryan. But far more important it is to observe that the Chinese conscience is much more accessible in the matter of righteousness and justice than that of the Hindu. It is probably not too much to affirm that outside of Christianity the conscience is nowhere so awake on these important points as in China.—[George Ensor, in *Church Missionary Intelligencer*.]

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### *Scripture Translation.*

BY REV. J. C. GIBSON.

THE communication from Bishop Moule in the January number of THE RECORDER marks a step in advance in the work of translation and revision initiated by the late Conference. We have left behind the preliminary discussions about extraneous matters, and thought is turning to the work itself.

A few explanations with regard to the Resolution No. 4, referred to in that communication, may be of service at this stage.

The Conference could act as a body only during a brief term of ten or twelve days. It was impossible for it to select a qualified company of translators, to secure their consent to act, to bring them together, and make the necessary arrangements with Bible Societies and mission bodies at home. It therefore confined its action to laying down general principles and appointing executive committees to carry out these arrangements in detail after the Conference rose.

The question of a text as basis was so fundamental and so general, that it could not be evaded. It was too large for the executive committees, and not appropriate to the purely business character of their functions. There would have been still more difficulty in postponing it for decision afterwards by the three companies of translators.

Only two bases were suggested to the Committees of Conference who prepared the resolutions afterwards adopted. These were:—

1. The text underlying the Authorized Version of the Old and New Testaments, with the privilege of any deviations in accordance with the Revised English Version.

2. The text underlying the Revised Version, with the privilege of any deviations in accordance with the Authorized Version.

These two bases, and no other, were fully discussed in committee. It is obvious that logically the ground covered by the two is precisely the same, and it was ascertained that both alike are in accordance with the rules of the Bible Societies. The committees, and afterwards

the Conference, unanimously adopted Basis No. 2 in preference to No. 1.

The grounds of this choice may need a little explanation.

Bishop Moule justly remarks that there are probably not five scholars in the missionary body qualified by special study to arbitrate between the Revised and the Authorized Texts, and on this remark he bases his objection to Basis No. 2. But would not the same view have equally formed a valid objection against Basis No. 1? It was the consciousness of its force that made us feel that the Conference ought not to reject the Revised Text (if one may call it so for brevity's sake) in opposition to the body of twenty-four selected scholars, English and Scottish, with aid from the best scholars of America, who prepared it in favour of the text which, though called "receptus," rests upon no authority whatever except that of the unskilled and unequipped printer Stephens of 1550, and was not even taken as the basis of the "Authorized" English Version of 1611.

I venture to add the reminder that there is some inaccuracy in speaking of the text underlying the Revised English New Testament as "Westcott and Hort's." The "text underlying, etc.," is that printed for the delegates of the University Presses of Oxford and Cambridge, edited by E. Palmer under the scrutiny of Dr. Scrivener. Westcott and Hort's text, however nearly it may agree with the revised, does so only as independent and corroborative review of the evidence which is open to all scholars.

Now I do not know whether I rightly apprehend the suggestion made by Bishop Moule, but it appears to be that the missionaries, recognizing, as pointed out, their own unfitness to arbitrate between the two texts, should have adopted, not Basis No. 2, but Basis No. 1, *with an addition* to the effect that Dr. Scrivener be made arbiter. By "Westcott and Hort's text" Bishop Moule explains that he means the text underlying the Revised New Testament, and his suggestion is that we should follow this in all cases where Scrivener agrees with it, at least in regard to omissions from the text; and parity of reasoning would suggest that we should follow that same rule in regard to additions and variations.

Waiving at present any discussion of the fitness of this rule, it should be noticed that if it commends itself to the translators they will, under Resolution 4, be perfectly at liberty to follow it. They need no permission from the executive committees which, as subordinate bodies, have no control over either text or translation. All that is necessary is that the translators should, at the outset of their work, adopt for their own guidance some such resolution as the following:—

"That in accordance with Rule 4 we shall follow the text underlying the Revised Version in all cases in which (in the New Testament) Dr. Scrivener agrees with it, and in all others shall exercise the right given to us of deviation in accordance with the Authorized Version."

Whether we approve such a rule or not, it should be clearly understood that the translators will be perfectly entitled to adopt it, as lying wholly within the lines of the fourth resolution. Even if they do not, as a body, adopt it, it would still be open to any one of them to adopt it as the canon by which he should determine his own votes; and he could bring up for voting all the passages concerned by simply proposing *en bloc* the restoration of all passages where the Revised Text differs from the Authorized without the support of Dr. Scrivener.

In few words, the resolution of Conference is simply one to limit the range of choice between the lines of the Authorized Text on the one hand and the Revised on the other.

The Revised is chosen as the basis not for any features which are peculiar to it, but for those in which it conforms to the main lines of the consensus of all modern editions. But discretion is left to the translators, so that in cases where they can find sufficient weight of well-tested authority, they may deviate from it in order to conserve that consensus.

Had Resolution 4 not been adopted the range of responsibility would have been greatly widened, and even a proposal to construct a new text from the original sources would have been strictly in order.

As it is, the "Authorized Text" may be adopted pure and simple (since "any deviation" may be carried to the full length of entire conformity.) Or the Revised Text may be adopted pure and simple; or thirdly, any conceivable combination between these two extremes may be agreed upon. But any proposal going beyond these lines would be out of order.

I earnestly hope it will be recognized that Resolution No. 4 is really not revolutionary but conservative; that it sufficiently limits the translators in the interest of general confidence, and at the same time secures to them needful liberty where conscience comes into question.

Surely under this resolution no text controversy need arise. Keeping in view the certainty that no man of good attainments in Chinese scholarship can at the same time be a specialist in Greek textual criticism, all missionaries, translators and others will approach textual questions with a very moderate estimate of their own authority and a great readiness to defer to the judgment of a majority of any selected company of translators. However unfit the translators



may be to arbitrate on such questions, it is simply one of the inevitable responsibilities of their position that they must do so, either by a general rule at the outset, or by voting upon each passage in detail.

Probably on each passage, or class of passages, one or more proposals in writing, a written reference to the members of the company, a vote in reply and an announcement by the chairman of the result, without any discussion, oral or written, would suffice. The arguments on every variation are already accessible in printed form to all, and discussion would be both futile and irritating. A preliminary resolution of the translators to forbear all discussion on readings in detail, and to confine the sifting process to silent voting, would go a long way to save time and prevent needless friction and loss of energy.

None of the missionaries, let us hope, are fanatics either for particular readings or for private canons of criticism, whether older or newer. Our one desire is to embody in our translations such a text as shall represent the Word of God as faithfully as possible. We do not wish to put forward as given by divine revelation words or sentences which we are nearly sure were not so given. But what we need is some substantial guarantee of faithfulness *on the whole*, and surely there will be no tendency to contentious strivings about particular readings or single texts. Resolution 4 was adopted with this view, and need not be regarded as a rule unhappy in itself, which can only be made workable by a great effort. Is it not rather the only rule which any body of translators could now adopt with due regard to their primary duty of faithfulness to God's revelation of Himself?

The revisers' text is doubtless not without fault. It has been strictly scrutinized and objection taken to it, but when we speak of its being "discredited" and undergoing "confutation" at the hands of Dr. Scrivener and others, it is needful to remember that similar examination at the same hands applied to the text underlying the Authorized Version, would bring out a still larger area of confutation and discrediting. The Revised Text is the fruit of enormous labour upon a vast mass of material conducted by all the best skill of Europe during successive generations. Who of us can venture to throw aside this gift of God to His Church and take our stand upon the text of the Parisian printer of 1550, who had not at his command either the skill, the labour or the material?

The Revised Text is not in the main a new and untried one. It is only one of many modern texts, each of which has its own faults, but which, taken together, exhibit a marvellous consensus upon all essentials, and have made it henceforth impossible for translators to do otherwise than follow their main lines.



## Correspondence.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Your issue for March contained a brief but laudatory notice of the first number of the new "Missionary Review," or "Chung Si Kiao Hwui Pao," in which you bespeak for it a "warm and generous hospitality." In a former number you had already announced the fact that it was intended to publish this "Review," and advocated its acceptance and diffusion by missionaries. As it is not uncommon for missionaries to diffuse literature with the nature of which they have not made themselves thoroughly acquainted, and as your kindly notices of the work in question are likely to have much weight in recommending the new magazine, I venture to ask you to allow me to insert in *THE RECORDER* a few words of warning, as I fear that, if we are to judge by the first number which has been published, many of our fellow-missionaries may not deem it to be, as we had hoped that it might be, "an efficient ally of all missionary workers in China."

The remarks which follow are the outcome of a careful discussion of the first number of the "Missionary Review" by the Ningpo Missionary Association, at a meeting of which the magazine was most thoroughly reviewed by one of our members, and was afterwards generally discussed.

With regard to the merits of the work as a literary performance, I do not propose to trouble you. On such a point there must always be

a variety of opinion, and our discussion bore but little upon it. It is with the nature of the doctrine which the "Review" contains, and which we are asked to disseminate, that I wish to deal, and I deeply regret to be compelled to say that I consider that the "Review," as judged by its first number, is not a work which we as Christian missionaries can accept as a faithful advocate of Christian truth. The objection to it is, that from first to last the conception of Christianity, as a plan of salvation through a Divine and Personal Saviour, seems to be kept in the back ground; and Christianity represented as a moral system merely, similar to, and it would almost seem not superior to, Confucianism. This, as I have stated, seems to me to be the tone of the whole issue; it is, however, impossible in a letter to review the whole; it will be sufficient for my purpose to examine briefly one article, viz., No. 3, which is entitled, "The Times demand the Acceptance of Christianity." This article being placed in the forefront of the magazine, immediately following the Prospectus, must be supposed to be intended to strike the key-note of the whole, as indeed it does.

The drift of this paper is, that the calamities to which men are subject, such as flood, pestilence and war, are not due to the will of heaven, but to the follies of men. Such plagues were not prevalent in the times immediately following Yao and Shun, whose doctrine was the same as that of God. When, however, men had left the teaching

of those ancients, and plagues followed their fall, then heaven sent down Confucius and Mencius to assist God in the proclamation of truth. The doctrines of these sages "are all of them the doctrines of God" (莫非上帝之道), and they produced the desired effect. Now, however, though men read the books of these sages, they are not able to follow their teaching; therefore the teaching of Jesus has been brought to China for the benefit of the people, that they may again learn to obey the voice of the heaven-given heart (天心), worship God, obey the holy teaching, and so find a place for repentance.

This sounds strange enough in a professedly Christian magazine; but a few extracts from the paper will serve to show more clearly what its real tendency is.

Speaking of Scripture the writer says, "Although its words are not deep, its doctrines are deep without limit. This book is what people call a spiritual book (神書). If you carefully think over and ponder it, read and take in its taste, then you may perceive all those desirable properties, 'the investigation of things, the extension of knowledge, the sincerity of thought, the rectification of the heart, the cultivation of the person, the regulation of the family, the ordering of the state and universal peace.'" In short, by reading of Scripture we may hope to attain to the teaching of the Great Learning.

Speaking of worship he says, "If from inclement weather it is not convenient to go to the chapel, let him carefully prepare a room in his house and stand, sit, bow or kneel

in worship, according to the ritual, relying on Jesus, repent of his faults and pray to be conformed to the doctrine of Yao, Shun, Yü, T'ang, Wen, Wu, Chowkung, Confucius and Mencius; let him read the sacred edict on the first and fifteenth day of the month, reading and expounding, and then the Holy Spirit of the Trinity of Jesus (耶穌三位一體之聖靈) will protect and assist him; so that under heaven there may be one doctrine and practice, all coming to the holy religion with no irregularities; and seasons will be propitious and crops plentiful. How glorious! How glorious!"

Again in summing up he writes: "A Chinese moral book says, 'the good man speaks what is good, beholds what is good, does what is good; in one day he has three good things, in three years heaven will certainly send him happiness. The wicked man speaks what is evil, beholds what is evil, does what is evil; in one day he has three evils; in three years heaven will certainly send him woe.' And what is the difference between this and the Gospel? Why do not men go and do it?"

It is because I feel that there is a vast difference between this and the Gospel, that I have ventured to send these few extracts for publication in THE RECORDER, in the belief that not a few missionaries will be glad to receive a warning, which may prevent them from unwillingly disseminating grave errors under the form of missionary literature.

I remain, Sir,

Yours faithfully,

J. C. HOARE.

*Note.*—Mr. Hoare left for T'ai-chow on Monday; when writing the above he had full expectation of my obtaining for him the signatures of the great majority of the Ningpo missionaries, whose sentiment, as expressed at the meeting of our Association, were almost unanimous. The departure of two of the leading missionaries to country stations has made it impossible to ask for their signatures, and, in compliance with Mr. Hoare's wish under the circumstances, I now send the letter for publication, authenticated by his signature alone.

W. S. MOULE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: My first impulse after reading Dr. Wright's letter, which appears in THE RECORDER of this month, was to send you another long and carefully prepared statement of facts. It would have been very easy to do so, and thus point out not a few mistakes into which Dr. Wright has fallen in his attempt to make out a case for himself. But we have had more than enough of this paper war. It has been raging ever since the Conference in May last, and it is high time to bring it to a close. If your readers will read again my letter in the December number of THE RECORDER, they will find in it my reply to this letter of Dr. Wright's.

Allow me, however, to make one or two remarks by way of explanation:—

1. The offer made by me to the missionary body in China, through THE CHINESE RECORDER, April, 1886, and again to the British and Foreign Bible Society, May 1, 1886,

was made in good faith, and that in neither case did I intimate a possible wish to select my own committee. What I may have said in private letters to Mr. Dyer, two years earlier, or several months later, is irrelevant to the point in dispute. The sentences quoted by Dr. Wright from two of these letters can be easily explained; and if Dr. Wright will furnish me with a copy of the entire correspondence from which they are taken, it will afford me much pleasure to supply him with my reasons for expressing myself as I did on those special occasions.

2. As to the correspondence on Easy Wên-li, begun by Dr. Wright on July 5, 1880, and continued down to the close of 1885, I can only say that it does not concern me. It only concerns Dr. Wright himself and those with whom he corresponded. I left China for home early in 1881, and did not return till April, 1882. I commenced my Wên-li version in March, 1883. During this period no correspondence passed between Dr. Wright and myself. I do not doubt the existence of a correspondence on the subject, but I want to point out that it had nothing to do with me, and that it has nothing to do with the controversy which has sprung up around the Mandarin Union Version Scheme.

3. Dr. Wright makes the following statement: "Dr. John says he received a draft copy of our proposed plan from Scotland, and that when he received the final document he found 'one or two changes,' and they were 'changes for the worse.' These 'changes for the worse,' of which Dr. John complains, were

suggested by his friend Mr. Archibald, and made in deference to his wishes." When penning these lines, Dr. Wright must have been trusting to his memory solely. I have it on the best authority that the changes were suggested by the B. and F. B. S. and not by Mr. Archibald. Mr. Slowan, in his letter enclosing the final document, dated January 12, 1888, writes thus: "Mr. Archibald will have explained to you in what respects the joint agreement was modified from our original draft in order to obtain the full concurrence of the B. & F." The B. & F. may have been right or wrong in insisting upon these modifications; but Dr. Wright's memory is certainly at fault when he throws the responsibility on Mr. Archibald.

4. With the exception of the joint letter addressed to me by both Societies, I have received no communication from the B. & F. house. No letters have passed between Dr. Wright and myself. From the very beginning my correspondence has been with Mr. Dyer. I don't think I can do better than close this controversy with the closing words of Mr. Dyer's last letter to me on the question of versions. At the close of my negotiations with the B. & F., Mr. Dyer wrote me a very brotherly letter, the last clause of which reads as follows: "I cannot be surprised at your decision under the circumstances. I must thank you very much for your forbearance. Doubtless your way will be made plain as to what course to pursue, for the Word we love makes us sure that it is not in vain to wait on the Lord." To this testimony

I need not add either note or comment. It speaks for itself.

I am, Dear Sir,

Yours faithfully,

GRIFFITH JOHN.

HANKOW, April 9th, 1891.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: In the recently published "Records of the Shanghai Conference" we have put in permanent form answers from several men of great experience distinctly favouring the address to the Deity as *Ni*. On my return from Shanghai I was attacked on the subject by an English educated Mandarin as to how such answers were possible. "I had always," said he "a great respect for—as a foreigner whose acquaintance with Chinese is thorough and sympathetic; but he has quite destroyed that respect by this answer." My friend also quoted the exactly similar opinion of his direct official superior.

Recently, when sitting on a publication committee with a well-educated native minister, I was struck with the pertinacity with which he resented the introduction of any pronoun of address, even in quotations from the Scriptures. Surely it is possible to avoid its use, at any rate in prayer, without involving the sense of distance. In my own Church prayer-meetings, which are not without blessed influence, I have never heard the plain *ni* in addressing God. I have sometimes heard it with respectful suffix, and in that case it has always come from mouths which learnt their forms of prayer in other Churches. May I add an anecdote

which speaks more than volumes of argument. I have a missionary friend who was outraged by his (Christian) servant addressing him as "Ni." My friend took the man sharply to task. Said the servant, "You address God as *Ni*, why then shouldn't I address you so?"

I am, etc.,

W. T. A. BARBER.

Wuchang, 1891.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The other day I was conversing with one of my native assistants about the interpretation of prophecy concerning our Saviour's

Second Advent. I mentioned the chiliast mode of interpretation,—that the Six Days of Creation are typical of the earth being six thousand years under the dominion of sin, and the seventh thousand, a period of rest, the long-looked-for Millennial Sabbath. He told me of a couplet that is used by the Chinese as a primary writing lesson. The couplet is "山中方七日,世上已千年." He also told me that the school teachers know neither the origin or meaning of the couplet. Is this a remnant of patriarchal tradition? Can any of your readers throw light on the subject?

Yours respectfully,

A JUNIOR.

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## Our Book Table.

*The Fifteenth Annual Report of the Central China Religious Tract Society, for the year ending Dec. 31st, 1890. Hankow: 1891.*

The report read at the annual meeting of this Society by Rev. Arthur Bonsey, General Secretary and Treasurer, is replete with facts and incidents. That much is attempted and much is being accomplished, will appear as we read this paragraph:—

"Yet the great problem which the committee had constantly to face, during the year 1890, was how to meet the demand, which already exists, for the Society's publications. No previous year has been so chequered with alter-

nations of hope and fear; never before in the Society's history have financial difficulties pressed so heavily; but in spite of these drawbacks, or, perhaps, because of them, the year closed up under very encouraging circumstances. Once more, the committee are glad to report an increase of circulation, the figures of last year having reached a total of 1,093,200, so that during the last two years more than *two million* publications have been issued from the Hankow depôt. So far as one can see, if but the necessary funds were forthcoming, this number, large as it is, might be greatly increased in the future."

*Twelfth Annual Report of the Chinese Religious Tract Society, 1890.* Shanghai: American Presbyterian Mission Press. 1891.

The report, presumably by Rev. J. M. W. Farnham, D.D., is a striking exhibit of the work being accomplished by the Society which he so ably represents. Dr. Edkins, the newly-elected President, delivered his inaugural sermon in Union Church near the beginning of the year, and it is here given in full. The appended extract will interest our readers:—

“The Chinese Religious Tract Society is an institution founded twelve years ago. It is the fruit of the missionary enterprize in China. The Chinese are a reading people, and by the work of Tract Societies the objects of missionary Societies are greatly facilitated. There is every reason for operating through books on the Chinese mind. They have had an unbroken succession of writers since the days of Confucius. I may mention that in the course of missionary journeys in Shantung I found that the practice of reading aloud exists in families, and that the women of the family sit and listen with interest. As long as the supply of oil lasts, the reading continues. The women like to be read to while working with their hands at some useful kind of needle work. In Peking also the women in the many rich families like to be read to. The reader may be a youth of the family or some woman who can read. She may belong to the family or she may be hired. Interesting books should be provided for such occasions; books that may prove more interesting, and, as they may easily

be, more useful, than the colloquial novels which Chinese readers love. Here is a sphere for a Tract Society.”

No thoughtful observer, who has taken pains to look into the working of the Tract Societies, and who possesses even a partial knowledge of the publications issued by them, can put anything less than a high estimate on this form of missionary endeavor. Many intelligent foreigners resident in China are disposed to look lightly upon tract distribution. It is, however, a prejudice arising from partial and one-sided information. Undoubtedly, in not a few instances, a book or leaflet falls into the hands of ignorant people, and even literary men sometimes find it difficult to understand a train of ideas or a form of literary expression that is unfamiliar to them, and so there is seeming failure. Not all that is done meets the hope or expectation, but this is true of every good work; and no one can trace to the ultimate issue any line of influence born of human brain or heart. The objections urged by some against the promiscuous sale of Scriptures apply with equal force to many of the best tract publications. Nevertheless, good is being done by the wide and free circulation of Christian literature, and the splendid work is only in its incipient stage. A class of books is required that may cope with the newspapers in interest, as well as those which cater for the taste of readers who would look into the wonders of science and philosophy; and we are glad to notice that some progress has been made in this direction by the Tract Societies.

*The Chinese Illustrated News.* Moral, Religious, Scientific, Instructive and Entertaining. March, 1891. Vol. XI., No. 11. Shanghai: The Chinese Religious Tract Society.

This publication proposes to itself a high standard and is working well up to it. Every issue contains one or more articles on some live topic of the day; religion, science, history, travels are among

the subjects treated in each number; beautiful pictures, the gift of the Religious Tract Society of London and the American Tract Society of New York, are used to illustrate the articles. There is a place in China, and a very wide one, for just the quality of magazine we find in the *Illustrated News*. May it have a long and useful career.

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## Editorial Comment.

It is a significant fact that Buddhism in Japan finds it necessary to make use of the press. No longer relying upon its rites for retaining a hold upon the popular mind, it has caught the spirit of the times and now employs 43 periodicals in the contention against Christianity.

THE cause of national morality is receiving new impetus in Japan. Last year two provinces abolished the law licensing prostitution, and other provincial bodies are discussing the subject with a momentum toward the highest Western standards. Several members of the Diet have held a meeting to consider the wisdom of petitioning that body to abolish the evil throughout the empire.

THE Japanese Presbyterians, after six months of discussion, have formulated a new creed or "consensus." Wisely refusing to fight over the old battles of theological controversy, and seeking "a confession of faith of the whole Church, short, simple, to the point,

fundamental, irenic," they at length devised a brief statement of doctrines of Christ's sacrificial atonement, of faith, of the Spirit's work, of man's sin, of the authority of the Scriptures, and adding to this the Apostle's Creed, adopted the same as their standard of belief.

LORD Collingwood, of the English navy, taught his gunners that if they could deliver three broadsides in five minutes, no enemy could stand before them. The effect of such determined and quick movement would be to impress the foe as no sluggish action, however formidable, could possibly do. A like principle holds good in spiritual warfare. One brief period of rapid conquest in this staid old empire of China would concentrate upon it the prayers and faith of the Christian world, and the *morale* of heathenism would be mightily impressed.

THE Czar has returned to the Lord Mayor of London the memorial in favor of the Russian Jews; and the act is looked upon as a severe rebuff. It is believed that



the American petitions to His Imperial Majesty concerning the treatment of the Nihilists, will be subjected to a similar fate. Certainly, the Republic is not so free from fault in dealing with inferior races as to be able to command very great respect as a preacher of righteousness to the nations.

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SIR W. MUIR thus analyzes the evil influence of Mahomedanism: First, polygamy, divorce and slavery are maintained and perpetuated; second, freedom of thought and private judgment in religion are crushed and annihilated; third, a barrier is interposed against the reception of Christianity. He truthfully adds: "No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. The sword of Mahommed and the Koran are the most stubborn enemies of civilization, liberty and truth which the world has yet known."

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AN experienced missionary declares that by far the greater number of conversions from the heathen in North China might be traced to influences springing out of private social intercourse. Effective as are the various methods of evangelism, this veteran worker believes that within the field of his personal observation seven-eighths of the Church membership have been brought in simply from private Christians telling their friends and neighbors about the Savior they have found. The lesson we are to learn is, not to bestow less honor on preaching by the foreigner and the native evangelist, not to give up

Bible and tract distribution, nor close our hospitals and schools,—but to give closer attention to the method of the Holy Spirit in working upon human hearts, and to a more thorough training of converts in a knowledge of the Scriptures that they mistake not error for truth in doctrine in their efforts to bring their friends into the kingdom of God, these being the methods by which their gifts and graces may be most effectually developed.

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A GOOD degree of success has attended the movement looking to more thorough co-operation of the Methodist Missions in China. It is to be hoped that unanimous consent will be given to the proposition to adopt a common name. Some embarrassment is likely to occur in consequence of the fact that the old names are incorporated in deeds of property held by the different missions: but it is not an insuperable difficulty, and there never will be a better time to effect a change. The characters 理會 express the idea of *Methodist Church* very well, and unless a more significant title can be found, we hope this one will obtain favor.

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LET every one who reads these lines read also Dr. Kerr's article on "Preservation of Health a Duty." The subject is treated from the standpoint of a wise and experienced physician. Many people who live in a foreign and trying climate do not consider this matter, which is of such transcendent importance, until some chronic disease of a serious character has fastened itself upon them. Each one should study the needs and requirements of his own

constitution, and then bring to bear a force of character which compels compliance with those requisitions. The best theory of cure is,—seldom or never to need it. People do not get sick without a cause; and, in a vast majority of cases, all that is required to prevent disease is intelligent self-denial. Multitudes—not excepting the writer of this paragraph—have not learned until taught by bitter experience that *prevention is better than cure.*

It is a noticeable fact that missionaries have of late been subjected to severe criticism. Dr. Lund and the Rev. Hugh Price Hughes, of the English Wesleyan Church, having published certain strictures against the representatives of that denomination in India, a searching investigation was made, which showed that what had been written was of an impulsive and indiscreet nature. Canon Isaac Taylor not long since made the attempt to exalt Mahomedanism at the expense of the missionaries of his own Church, but was successfully confuted not only by the missionaries and their friends, but by Mr. Bosworth Smith and other literary men.

It seems that criticism is not over; and we are glad that it is not, as the fact indicates a real interest in the work. Prof. Drummond lectured last winter in Edinburgh, Scotland, on "Christian Evolution," and in the course of his remarks gave particular attention to the condition and work of missions as they had come under his observation in his recent trip around the world. While showing thorough sympathy with the missionary movement, he thought that certain problems had not been sufficiently considered. Contrasting Australia and the South Sea Islands, Japan and China, he held that they presented widely different fields, "which were to be sown with the same seed but in different ways, according to the nature of the

ground and growth already planted." Certainly we should not press upon the Orientals any Western custom or peculiarity of denominational belief not evidently Scriptural, which cannot be appreciated or assimilated. Other practical lessons might be drawn from the Professor's idea of evolution in the progress of missions.

THE Annual Meeting of the Central China Methodist Episcopal Mission, presided over by Bishop D. A. Goodsell, closed its sessions on the 20th of April. There were twenty-seven foreign missionaries in attendance. Very perceptible progress is being made, especially on educational lines. The Bishop's sermons and addresses were highly appreciated. The Conference of our Methodist brethren recently held in Foochow revealed the fact that more than 700 converts had been received during the year just ended.

WHILE on a visit to Kiukiang a few days since we enjoyed an excellent opportunity of observing the Czarevitch. His Imperial Highness was received at the Bund by a group of gentlemen, each of whom was recognized by a cordial handshake from the Prince. Rapidly mounting the long flight of steps, he first proceeded through a double file of Chinese soldiers to the residence of Mr. Marzinkevitch, and thence to one of the Russian tea factories, where a fine display of porcelain had been arranged for his inspection. We had already entered to have a look at the exhibit of ceramic art, when we were surprised by the sudden coming of the illustrious visitor and suit. It was too late to retreat, and we stood our ground, an interested witness of all that took place. Some twenty minutes were consumed in selecting specimens from the large and varied collection, amounting in value to about Tls. 1000, and these were laid aside to

be sent down the river for storage on the imperial *Pamiat Azova*. Prince George of Greece was a prominent figure in the party, being a tall, athletic young man scarcely out of his teens. The Czarevitch is perhaps twenty-one years of age, of medium stature, light complexion, with slight mustache and thin side whiskers. He has a pleasant and kindly glance, impressing one with the idea of a genial nature united to a personality remarkable neither for physical development nor mental greatness.

ONE of the grandest facts in the history of religion is that monotheism existed long before the coming of a full revelation. The faith of ancient Persia has been variously represented as a religion of Magi, as a worship of fire, as a polytheistic idolatry; but modern research has given us an entirely different view. In the Persian sacred literature allusion is constantly made to older forms of worship having for their object the one God, Ahura-Mazda, "who made the earth, who made the heaven, who created men and provided blessedness for them." The language of Cyrus in issuing his decree for the Israelites' return to their own land is a striking example of sympathy with the monotheistic Jews, and manifests a profound reverence for "The God of heaven." The utterances of ancient Aryan devotion, in the Vedic hymns, present almost an Edenic view of a Supreme Divine Being as the Creator and Father of mankind. There are glimpses of a somewhat similar belief in the mythology of Egypt, and it is not difficult to trace even in the later records indications that the doctrine of unity in plurality was held as fundamental in Egyptian theology. It is entirely probable that we have in the worship of the Altar of Heaven at Peking,—especially in the whole-burnt offering and adora-

tion of the Supreme Power with few or no accessories of the usual idolatry,—some little remnant of primitive and Patriarchal institutions.

These intimations, which have come down to us from ancient time, are fully consistent with the story of Genesis. The sacred record represents God as making himself known to all the families of the earth, when they were together in one community. It is reasonable to suppose that the primitive worship which embodied a belief that Deity is one, must have made a profound impression on the religious faith and practice of mankind. The monotheistic idea was a thought too great and glorious to be quickly forgotten: it was carried by the scattered tribes to near and remote places of settlement; it was built into the very foundations of political life and civil government; it reared the temple and the altar, and breathed a sublime afflatus into the creations of poetic genius.

But history shows that the transition from monotheism to polytheism began at an early date, and continued its course ever more toward deeper darkness. Idols were at first employed only as helps in the worship of the one living and true God. There were those among the early Hebrews who did not think it inconsistent with the service of Jehovah to use images, as the families of Terah and Laban and Micah; while Egypt at that date had gone much further in this departure from truth and simplicity in acts of devotion. False gods held sovereignty over the tribes and nations, even while men had not yet wholly ceased to recognize the Divine unity. We may infer that a wise providence designed to teach the great lesson that any people left to the natural use of primitive instruction will corrupt it, and that the highest attainments in civilization are no safeguard against polytheism and idolatry. Egypt and Greece, at the head respectively

of Asiatic and European culture, were at length given up to perverted forms of worship, as were the inhabitants of Iran, or the Indo-European race, with every kindred and tongue,—save only the later Hebrews, who had been led through terrible discipline up to the heights of a monotheistic faith.

An eminent scholar—not a missionary—says: “Among the sacred books of antiquity, outside of the Bible, there is no plainer recognition of the supreme authority of one personal God than in the utterances of some of the ancient Chinese monarchs.” It probably matters little what name was used by the pious Emperor T'ang in expressing reverence for the unseen ruler of heaven and earth, just as we must

think it a question of comparatively small moment as to what term for Deity is now used in the Chinese tongue. Any reasoning to the contrary would hardly be consistent, even though it is difficult to find a term free from perverted associations, since the base meanings to which Deus was often put in heathen Latin does not forbid its proper meaning in a Christian classic. Whatever may be said on this question of a Divine name, it is evident that the progress of religion in China, as elsewhere, has been that of hopeless degeneracy, tending to the multiplication of gods and to a materialistic or pantheistic philosophy: and this one fact is ample vindication of the missionary idea.

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## Missionary News.

—The report comes to us that a converted Chinaman on the Pacific Coast, U. S. A., sold himself as a coolie in New Guinea, for the sake of working among his own countrymen. Before he died he was the means of the conversion of two hundred of his companions.

—The opposition to Christianity in Japan is considerable, and in many temples there is regular preaching against it. One speaker recently revealed much of their true spirit when he said, “There are many things good in Christianity, but it is Christianity.”

—[*Baptist Missionary Magazine*.]

—In a recent letter from India occurs this sentence: “The Bible is still the book of the Raratongans. Passing along the road one sometimes sees the old people sitting outside their cottages, enjoying the warmth of the setting sun, and reading diligently the sacred Word.

Many of them read the daily chapter in connection with the Bible and Prayer Union. As regards the older Church members, our experience is that they would sooner part with houses or land than be deprived of their Bible. They can truly say, ‘O, how I love Thy law! It is my meditation all the day.’”

—When Dr. and Mrs. Faries, Presbyterian missionaries, recently arrived at Wei Hien, North China, they hardly found any one at the station to welcome them. The missionary homes were nearly all deserted because their occupants were absent in the precious harvest work. “There are so many inquirers,” says the letter, “and the country work is so encouraging, that when the brethren come home they rush back again as soon as possible. There are over four hundred adults who have been baptized in connection with this station.”

—The Irish Presbyterians and the United Presbyterians of Scotland have united their forces in Manchuria, and they are working hand in hand as a presbytery. The communicants in that bleak north country already number 956, and encouraging reports are given of the towns and villages. "Multitudes in these places have heard of the new doctrine, and many have even become more or less acquainted with it by means of 'portions' of Scriptures and by occasional visits they have made to the mission centres. They are eager to learn the doctrine more fully, and many of them are ready to make profession of their faith."

—Japan is ready for anything new and European; she has taken from France a system of law; from Germany an organization for an army; from England a navy; from America a public school system; from the civilized world in general a fine system of railways and electric telegraph, etc. At present she is in the unique position of prospecting for a religion. There are, too, on the islands many missionaries prospecting for converts: they include Episcopalians of every degree of height, Presbyterians of every degree of breadth, and Methodists of every degree of warmth. Roman Catholics are practically out of the race.—[*Prof. Drummond.*]

—Tung-Chow is the seat of the college of the Shantung mission, on all sides habitually spoken of as the best educational institution in the missions of China. It was first established as a boys' school twenty-six years ago by Rev. Calvin W. Mateer, D.D. During all this period—more than a quarter of a century—and until now, this man of most unusual gifts and iron industry has persevered in his work of Christian education. The school long since advanced to the organization and name of a college—which it well deserves—and now numbers a hundred students. The

graduates of Tung-Chow are in demand among all the various Protestant missionary societies in China. They are to be found teaching in the higher schools of Peking, Toong-Chow, Chefoo, Shanghai, Soochow, Hangchow, Nanking. The demand for these graduates is at least *five times greater than the supply*.—[*Rev. Arthur Mitchell, in the Church at Home and Abroad.*]

—An exchange says:—"The Hakkas dwell inland, northward from Hongkong, westward from Swatow and Amoy. They are styled the 'Highlanders of South-eastern China.' They are said to show the traits of mountaineers, are hardy, independent, migratory and withal quick-witted and hearty. They are at home in the vales and glens, and love the overhanging heights. An observer guesses that they may number ten or twelve millions. The English Presbyterians reach them from Swatow. The Presbytery of Amoy adopt the Hak-ka country as their field of 'foreign missions.' But more active than any others are the Basel men advancing from Hongkong. The other day one of their number celebrated the quarter century of his permanent residence here; and the far larger share of the 3432 souls adhering to the Basel teacher are in the region which, with fond recollection of their Swiss homes, they call the 'Oberland.'"

—During the excitement growing out of China's late difficulty with France, an attempt was made to extinguish Christianity among the Bannermen of Canton. An official circulated a paper, the terms of which required withdrawal from the Church and a complete recantation of all former professions of faith in the Christian religion. This paper was presented in turn to every member of the body of believers, with apparent high official sanction and threats of dire consequences to all who should decline to adopt the course indicated. The missionaries

very naturally, were somewhat fearful of consequences; but, much to their relief and joy, the Christians, with perhaps one exception, remained firm and showed themselves willing to stand or fall with their religion.

—The native Christians of Canton are developing an intelligent aggressive spirit that promises large things in the near and remote future. With the approval and co-operation of the missionaries, they first called public attention to the scheme by issuing a prospectus which says: "This association is a Book-Lending Evangelization Society." The plan contemplates "the employment, with native funds under the superintendence of native directors, of a number of trustworthy and zealous converts, the picked men of the churches, as book-lenders. The operations of these men will be regulated by time-tables and maps, so that certain districts and counties may be worked systematically; each market town, village and hamlet within prescribed limits being visited within a certain time. After a suitable time, these books are taken up and others left in their places, and so from month to month. A central depository is to be rented in which to keep the books prepared for lending and also a stock of them for sale." A considerable fund has been subscribed by the native Christians, enough, it is said, to cover the rent of the depository and all necessary expenses in working the scheme, except the purchase of the requisite number of books. An appeal is made to the American Tract Society to aid in supplying needed help, and it is hoped that means will come from other sources to assist in procuring such books as will meet the demand.

—Rev. V. F. Patch, of Ningpo, gives in a home journal this account of a novel method of taking a collection:—

"After the benediction the pastor rose and said that, according to appointment, subscriptions for the proposed new chapel would now be taken. He said that they must not, in subscribing, be moved by a spirit of rivalry or a desire for honor among their fellow members, but each should put his name for such an amount as he believed God required of him. Having said this and invited those who wished to subscribe to come forward and give him privately their names and amounts, he let the congregation break up. I was quite surprised at this method of raising funds. At home, enthusiasm must be raised with a big hurrah. And the one who can put the most vigor into his "hurrah" gets the largest subscription. I believe, too, at least in many cases, the benediction is not pronounced till afterward.

"But the strangeness of Pastor Lu's method did not stop here. As the people came up and subscribed their names he would often say: "Now isn't that a little too heavy for you? I fear you are giving more than you ought." To one I heard him say that the paper would be open for subscriptions for some time yet, and he had better reconsider the matter whether he ought to give as he proposed. They all gave something, a very few \$5.00, several more \$2.00, still more \$1.00, but the common amount was 50 cents. It must be remembered that the yearly income of the great majority did not exceed \$75.00, and in many cases was probably only \$50.00. One good old mother in Israel stood looking over the pastor's shoulder very much absorbed in the proceedings. Her husband had already subscribed \$1.00, but she apparently was not satisfied. Finally she told the pastor to put down 50 cents more. He said, 'You have already promised \$1.00.' She answered: 'That was for him; this is for me.'"



—Rev. Donald MacGillivray, under date of March 11th, sends this gratifying piece of intelligence from Ch'ü Wang, Honan:—

"We have just had the pleasure of reporting to our Consul at Tientsin the full and satisfactory carrying out of the agreement between us and the authorities for the settlement of the looting case, reported in an earlier number of THE RECORDER. A portion of the goods stolen was recovered and handed over to us, fourteen hundred (庫平) K'u p'ing taels paid in compensation for the balance, a proclamation for our gate and feast in the Yamên given. We hope that the alacrity displayed in this case is an earnest of what missionaries throughout China may expect in similar cases. Within three months from the looting the terms were come to, and only the intervention of Chinese New Year prevented their carrying out, which was, however done one month later. Is this not unprecedented? The Lord is manifestly working. Praise His Name!"

—Rev. Hunter Corbett, of Chefoo, writes to the editor a very interesting and suggestive account of what is being accomplished in his mission on one line of work. He says:—

"The Scriptures are daily read and studied in all our schools, in which there are more than 600 pupils. During the winter months, when the farmers and many of our members have leisure, Bible and inquiry classes are organized for the special study of Scripture. Last year there were three such classes at different points, and more than 100 persons from eighteen to seventy years of age spent from one to three months in constant study under trained teachers. At one centre we had a night school, where about 30 met every evening for nearly three hours for study. A number who were quite illiterate

when they first became interested in the truth, are now able to read the Mandarin Bible. This school was held in a deep cave, as the people could not afford fuel to heat the school-house above ground. One blind man has memorized more than half of the New Testament and portions of the Old, by hearing it read again and again verse by verse. One man of 70, since becoming a Christian two years ago, has memorized Matthew, Romans, I Corinthians, James and Proverbs. He says the more he studies and meditates on the Scripture the greater his peace and joy."

—The "China Methodist Union" now has a total membership of 81. The list of churches represented in the Union, with date of their establishment in China, is as follows:—

Metho. Ep. Church	-	U.S.A.,	1847
" "	"	South	1848
Wesleyan	"	England,	1852
Metho. New Connexion	"		1860
United Metho. Free Church	"		1864
Bible Christians	"		1885

Prof. W. B. Bonnell, Secretary and Treasurer *pro tem.*, issues a circular to the officers and members of the Union, in which he says: "The Order of Work proposed has been agreed to only so far as relates to (a.) One common form of Rules for Church Membership in Chinese. (b.) One common Course of Study for Native Preachers. (c.) One common name for the Methodist Church in China. It is the opinion of a majority of the Executive Board that the other matters suggested, viz., those relating to a common hymn book, a united Methodist periodical, and a common Press, must for the present be held in abeyance, or, as in case of the latter, abandoned as impracticable. . . . The proposal to adopt the characters 理會, as a common name for the Methodist Church in China, each mission to select its own distinctive prefix, meets with the approbation of several members



of the Executive Board; but this is deemed by others a matter that requires further and more general consideration. It is, therefore, 'laid upon the table' for the time being, to be hereafter referred to a committee, if thought desirable."

—Last winter, a spectator standing on the summit of the hill which overlooks the Hanyang valley, would have seen, stretching away from the foot of the hill to the distant Moon Lake, a bare expanse of marshland. In an incredibly short space of time the scene has entirely changed; workshops, trucks, locomotives and a line of railroad, are the main objects which now attract the eye, whilst the tumult of many busy toilers and the ring of pickaxe and hammer testify to the fact that, in the very heart of the empire, Western civilization has

at last aroused the Chinese from the lethargy of ages.

Other signs, moreover, tend to prove that not much longer can China hold out against the invasion of the spirit of progress. Of these signs, the most pleasing, to those who are interested in the highest welfare of the Chinese, are a more general willingness to listen to the truths of Christianity, and a greater interest shewn in books which are known to propagate the "foreign doctrine." Speaking generally, Christian preachers are more courteously treated and command more attentive audiences than formerly, whilst the records of the various Tract Societies of China abundantly prove that the interest of the Chinese in Christian literature is the opposite of declining.—[*Annual Report of the Central China Religious Tract Society for 1890.*]

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### Personal.

Mrs. Dr. Lenora King, (née Howard), recently of Tientsin, is now taking special medical courses in Vienna, Austria.

The Revs. R. Glover of Bristol and T. M. Morris of Ipswich, visiting Delegation of the English Baptist Church, have returned from a tour of inspection in Shantung and Shansi provinces. They traveled 1800 miles, everywhere

receiving kindness and hospitality from foreigners and the native Christians. Their report of the work in connection with Baptist missions is of a very encouraging character.

Rev. G. A. Legenberger, instead of Rev. G. H. Laughlin, should have been credited with that most interesting news item on page 145 of the March RECORDER.

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## Diary of Events in the Far East.

### March.

30th.—Nieh, Taotai of Shanghai, and the Mixed Court Magistrate, entertain Sir Richard Rennie and J. P. Hughes, Esq., at a farewell dinner.—The publication of a periodical called "Japan for Christ," commenced by an energetic band of workers connected with the Central Tabernacle, Tokio.

### April.

12th.—The whole of the foreign force employed on the Railway and Colliery Works at Tonsan, leave in a body for Tientsin, in consequence of an assault upon one of their number by the Cantonese employed on the works.

14th.—The House of Commons has adopted by 160 to 130 the motion of Sir Joseph Pease for the stoppage of licenses

to grow the poppy and of the sale of opium in India.—*N. C. D. N.* (Later telegrams state that this motion was afterwards withdrawn.)

17th.—Thirteen of the *Namoa* pirates, who had been hunted down by Admiral Fong and his officers, beheaded at Kowloon city, in the presence of a number of foreigners.

19th.—H. I. H. the Czarevitch, with H. R. H. Prince George of Greece, visit Hankow, being the first heirs to foreign thrones that have ever visited the heart of China.

23rd.—Total loss of the British s. s. *Holme-Eden* on the Leuconna Rocks, while on a voyage from Hongkong to Shanghai. All saved.

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## Missionary Journal.

### MARRIAGE.

At the Cathedral, Shanghai, Rev. J. Southey officiating, Mr. J. S. ROUGH to Miss J. MUNRO, both of C. I. M.

### BIRTH.

At Liu Ch'ing Chou, Shantung, on April 13th, the wife of Rev. J. GOFORTH, of a son.

### DEATHS.

At Yang-chow, April 3rd, Miss H. R. STEDMAN, of small-pox.

At Peking, April 14th, of croup, the infant daughter of Rev. S. E. and Mrs. MEECH, of the London Mission.

### ARRIVALS.

At Shanghai, April 12th, Rev. J. and Mrs. SOUTHEY, Misses CHAPMAN, BOX, GOOLD, BAVIN, HENRY and FLEMMING, all for C. I. M.

At Shanghai, April 17th, Mr. and Mrs. J. W. WILSON, Miss BEEVES, Mr.

and Mrs. T. W. PIGOTT and family (returned), unconnected.

At Shanghai, April 17th, Mrs. R. C. FORSYTH and 2 children, of the English Baptist Mission, Ching-chow, Shantung (returned); Rev. JOSEPH J. TURNER, of the same mission, Shansi.

At Shanghai, April 20th, Rev. J. W. INGLIS, B.A. and Miss INGLIS, of the U. P. Church of Scotland, for Moukden, Mongolia.

At Shanghai, April 26th, Miss KENNEDY and Miss CONSER, for the Irish Presbyterian Mission, Newchwang.

### DEPARTURES.

FROM Shanghai, April 23rd, Rev. A. G. JONES, wife and family, of the English Baptist Mission, for Europe via America.

FROM Shanghai, April 24th, Mr. and Mrs. J. W. LEWIS, of the C. I. M., for Europe via America.

